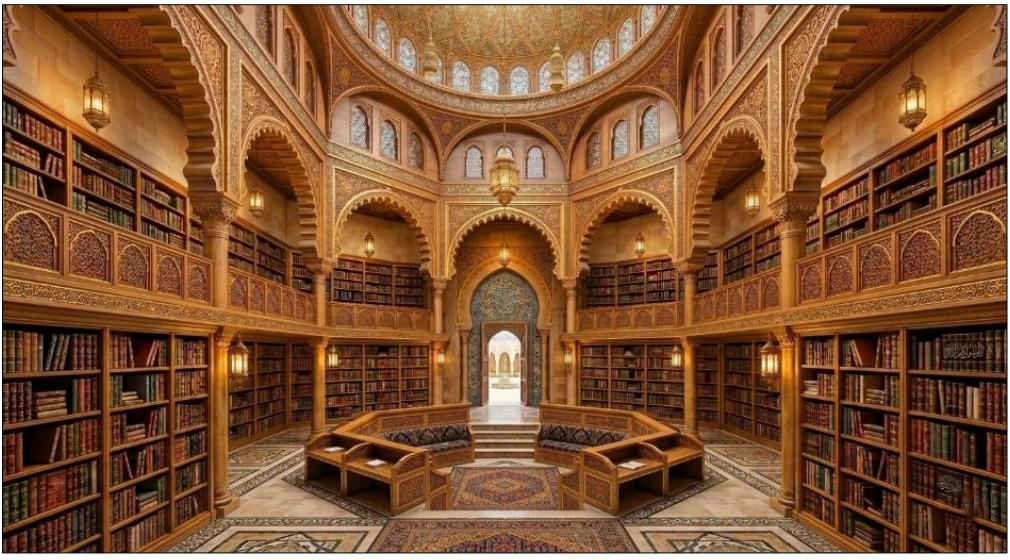

رسالة في مبادئ علم الكلام

ʻIlm-ul-ʻAqīdah wal Kalām

made easy

Compiled by: Mufti Abdullah Moolla

Maktabah Al-Imām Al-Ghazālī

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Unity & Disunity

Ibn al-Kawwa asked Sayyidunā ʻAlī ﷺ about the Sunnah, Bid'ah, unity, and disunity. Sayyidunā ʻAlī ﷺ replied, "O ibn al-Kawwa, just as you have memorized the question, so too should you remember the reply. By Allāh, the Sunnah is the way of Rasūlullāh ﷺ, while Bid'ah is everything that contradicts it. ***By Allāh, unity is the consensus of the people of truth, even though they may be few, while disunity is the consensus of the people of falsehood, even though they may be many.***"

[Kanz-ul-ʻUmmāl, Ḥayāt-uṣ-Ṣaḥābah]

1 TRANSLITERATION SCHEME

أإءئ	' (a slight catch in the breath)	ك	k
ا	a	ل	l
ب	b	م	m
ت	t (has an 'h' sound at the end of a sentence)	ن	n
ث	th (as in 'thorn')	ه	h (as in 'help')
ج	j	و	w
ح	ḥ	ي	y (as in 'yellow')
خ	kh ('ch' in Scottish loch)		**Honourifics**
د	d (the hard 'th' in 'the')	ﷻ	Glorified and Most High
ذ	dh (the soft 'th' in 'the')	ﷺ	May Allāh's blessings and peace be upon him
ر	r	ﷺ	May peace be upon him
ز	z	رضي الله عنه|رضي الله عنها	May Allāh be pleased with him/them
س	s	رحمه الله	May the mercy of Allāh be upon him
ش	sh		**Vowels**
ص	ṣ	ً◌َ	a (slightly softer than the 'u' in 'but'); an
ض	ḍ	◌ِ◌ٍ	i (as in 'in'); in
ط	ṭ	◌ُ◌ٌ	u ('oo' in 'book'); un
ظ	ẓ	آ	ā (elongated a, as when you would stretch the 'a' in plastic)

ع	ʿ (like two a's from deep within the throat)	و	ū ('u' in 'glue')
غ	gh (similar to the French r)	ي	ī in ('feet')
ف	f	ّ	Stress symbol, indicated by repetition of letter
ق	q (heavy k, from the throat)		

2 FOREWORD

2.1 SHAYKH ABUL ḤASAN ḤUSSAIN AḤMED, UNITED KINGDOM

بسم الله الرحمن الرحيم

All praise is due to Allāh, and may His blessings and peace be upon the final Messenger, Sayyidunā Muḥammad, his noble family, and his blessed Companions.

It gives me great pleasure to present to the readers this valuable and timely work entitled *Risāla fī Mabādī 'Ilm al-Kalām*, rendered into English under the title *'Ilm-ul-'Aqīdah wal Kalām Made Easy*, prepared by Muftī 'Abdullāh Moolla (Graduate of Dār al-'Ulūm Azaadville | Madrasah Arabia Islamia, South Africa, teacher and publications editor at the same institute, and author of exposés on heretical groups) and published by Maktabah al-Imām al-Ghazālī.

In an era marked by widespread theological confusion, the proliferation of deviated sects, and the aggressive promotion of modernist and secularist ideologies, works of this nature represent a genuine intellectual and religious necessity. The science of 'Ilm-ul-Kalām has historically served as the principal bulwark of Sunni orthodoxy against the forces of innovation, anthropomorphism, and rationalist excess, and is, as affirmed in the opening sections of the work, a personal religious obligation upon every sane and mature Muslim.

The work opens with precise definitions of 'Ilm-ul-Kalām, its subject matter, principal divisions, various designations in the classical tradition, and its juristic status. The author then traced the historical codification of Islamic belief from Imām al-A'dham Abū Ḥanīfa ﵀, the first jurist to systematically articulate Sunni doctrine in works such as al-Fiqh al-Akbar and al-Fiqh al-Absaṭ, through Imām Ṭaḥāwī ﵀, and culminating in the two towering figures who gave the Sunnī theological tradition its mature classical form, namely Imām Abul Ḥasan al-Ash'arī ﵀ (d. 324 AH) and Imām Abū Manṣūr al-Māturīdī ﵀ (d. 333 AH).

The work provides representative lists of the leading scholars who carried forward both traditions, including on the Ash'arī side luminaries such as al-Bayhaqī, al-Ghazālī , and on the Māturīdī side scholars such as Abul Mu'īn al-Nasafī, Mullā 'Alī al-Qārī, and al-Kawtharī ﵀, as well as the major later Mutakallimūn who served as inheritors of this tradition in the modern period.

A particularly valuable feature of the work is the extensive glossary of over one hundred technical terms covering theology, which alone constitutes a reference of considerable scholarly utility. The author also addresses with clarity the classical Sunnī position on the relationship between the intellect and revealed guidance, steering carefully between the rationalist excess of the Mu'tazila and the outright rejection of the intellect by the Sumaniyya, who regarded reason as entirely without value.

The doctrinal core of the work is a complete English translation of al-'Aqā'id an-Nasafiyya of Imām Najm-ud-Dīn 'Umar al-Nasafī ﵀ (d. 537 AH), the celebrated creedal text upon which al-Taftāzānī ﵀ wrote his definitive commentary Sharḥ al-'Aqā'id an-Nasafiyya, a work studied without interruption in traditional seminaries to the present day.

The work concludes with a scholarly examination of the concept of Ikhtilāf, distinguishing between legitimate juristic differences and blameworthy deviation, and issuing a well-reasoned warning against the modernist manipulation of scholarly disagreement as a pretext for abandoning the obligations of the Sharī'a.

Throughout, Muftī 'Abdullāh Moolla demonstrates a thorough command of the classical theological tradition and a genuine commitment to making it accessible to the English-speaking Muslim readership without sacrificing scholarly rigour. The work is warmly and unreservedly recommended to students, scholars, and all those with a sincere concern for the integrity of the Sunni creedal tradition.

We ask Allah to grant the author and all those engaged in the preservation of the Sunni creed the highest of rewards, and to make this work a means of enduring benefit for the Muslim Ummah. Āmīn.

Abul Ḥasan Hussain Ahmed
Dār al-Taḥqīq (www.darultahqiq.com)
London, England | 17 Dhul-Qa'da 1447/ 4th May 2026

2.2 MAWLĀNĀ DAWOOD SEEDAT, SOUTH AFRICA

بسم الله الرحمن الرحيم

يا رب صل وسلم دائما أبدا على حبيبك خير الخلق كلهم

Alḥamdulillāh, Allāh ﷻ has allowed for me to go through this Kitāb; 'Ilm-ul-'Aqīdah wal Kalām Made Easy, which has been prepared by our Muftī 'Abdullāh Moolla ṣāḥib.

Alḥamdulillāh, this particular topic, 'Ilm-ul-Kalām, which is to do with our 'Aqā'id, this is something that many people do not even touch, and sometimes, the Kitābs that have been written, students find it difficult, and for that reason, they do not go deep into the study of 'Ilm-ul-Kalām, whereas our whole Dīn is centred around the correct 'Aqīdah; the correct belief system.

If a person does not have the correct Aqā'id, then no matter how much of good deeds a person may carry out, it will not be accepted in the court of Allāh ﷻ for the simple reason that the person did not subscribe to the correct 'Aqā'id.

Further to that, Nabī-e-Karīm ﷺ has mentioned that prior to Qiyāmah, the Ummah will be divided into 73 sects and only 1 from those 73 will go to Jannah, so how important it is for us to maintain the correct 'Aqā'id.

Alḥamdulillāh, in the past, our 'Ulamā'-e-Deoband, and even prior to that, after that, many have prepared Kitābs on this topic, and this particular Kitāb, if the students have to study it,

it will make it very easy to be able to study the more difficult Kitābs. All the terminologies and different concepts are explained in a very simple way. So, this will make it easy for us to understand the more difficult Kitābs.

May Allāh ﷻ accept this Kitāb and make it a means of us rectifying our 'Aqā'id, remaining firm on the 'Aqā'id of Ahl-us-Sunnah wal Jamā'ah, and Allāh ﷻ keep us with pure īmān, take us away from the Dunyā with pure īmān, resurrect us on the Day of Qiyāmah with pure īmān.

May Allāh ﷻ reward Muftī ṣāḥib and all those who may have been involved in the publication of this Kitāb. May Allāh ﷻ take it from strength to strength and make it beneficial for the entire Ummah. Āmīn.

2.3 MUFTĪ YACOOB VALLY, SOUTH AFRICA

بسم الله الرحمن الرحيم

With the faḍl and karam of Allāh ﷻ, I read through the entire Kitāb briefly. Alḥamdulillāh, the first portion of the Kitāb explains important terminologies, followed by actual matters regarding 'Aqīdah. The final segment evolves around current day fitan eroding 'Aqīdah.

The Kitāb is in the English language, which makes it easy for the reader to understand.

This Kitāb is very essential, as it discusses core beliefs of the Ahl-us-Sunnah wal Jamā'ah.

It is imperative for every Muslim and student of Dīn to study this Kitāb, in this era of verbal and mental apostasy.

May Allāh ﷻ make this Kitāb a means of protecting 'Aqīdah, grant it maqbūliyyat, and make it a means of ṣadaqah jāriyah. Āmīn

23rd Dhul-Qa'dah 1447

11 May 2026

2.4 MUFTĪ ḤUZAIFAH IBN ĀDAM EBRAHIM, SOUTH AFRICA

بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم, أما بعد

This Kitāb, "Risālah fī Mabādi'i `Ilmil Kalām" ('Ilm-ul-'Āqidah wal Kalām Made Easy) by Mufti Abdullah Moolla, is an excellent primer in this field, and in this era wherein - by and large - there is a severe lack of knowledge regarding `Aqīdah and how to defend the `Aqīdah of Ḥaqq against the Ahl-ul- Bāṭil, it is invaluable to the `Ulamā' and students of Dīn. It is an easy and concise read, presenting the subject-matter in an easy-to-understand format, while at the same time being comprehensive enough to cover many important topics and essential terminology. Together with that, Mufti Abdullah Moolla also provides guidance on which classical Kutub one may refer to for further study.

In this era, let alone the laypeople, even many graduates from Dār-ul-'Ulūms have little to no knowledge regarding these subjects such as `Aqīdah, al-Firaq-ul-Bāṭilah, the Masā'il of Takfīr, etc., so a Kitāb such as this one is extremely important and beneficial, and I highly recommend it for the students of Dīn.

Many people have a misunderstanding regarding `Ilm-ul-Kalām - they think `Ilm-ul-Kalām refers simply to learning manṭiq and philosophy, and learning about arguments of bygone philosophers. They are mistaken. In fact, `Ilm-ul-Kalām was a tool, a "defence" created by A'immah of the past. It was a means used by them to establish the correct `Aqā'id among people and to refute all forms of objections, false claims, doubts, etc. So, to put it simply: `Aqīdah refers to the Beliefs of Islām, whereas `Ilm-ul-Kalām is the tool used to refute any and all objections raised against those Beliefs. Learning how to prove these `Aqā'id to people and how to refute false beliefs, objections, fallacies, doubts, etc., - that is `Ilm-ul-Kalām.

May Allāh Ta`ālā reward Mufti Abdullah Moolla greatly for this effort of his, accept it from him and make it a means of ṣadaqah jāriyah for him, آمين.

والله تعالى أعلم

- Muhammad Huzaifah ibn Adam Ebrahim

Saturday, 14th of Dhul Qa`dah, 1447 H. - 2nd of May, 2026

2.5 Mawlānā Maroof 'Abdul Azeez, Nigeria

بسم الله الرحمن الرحيم

Mufti Abdullah Moolla's _Ilm-ul- Aqidah wal Kalam Made Easy is a significant contribution to Islamic scholarship on 'Aqīdah. Written with clarity, precision, and deep respect for the tradition, the book serves as a reliable guide for both students of knowledge and general Muslim readers.

Though intended as a Madrasah textbook, its accessible style makes it valuable for anyone seeking a sound grounding in Islamic creed.

Mufti ṣāḥib presents complex theological concepts in a way that is easy to follow without compromising authenticity. His approach remains firmly rooted in the Qur'ān, Sunnah, and the understanding of the pious predecessors.

A key strength of this work is how it bridges classical scholarship with contemporary relevance. Mufti Abdullah Moolla addresses modern challenges to īmān while staying anchored in orthodox creed, giving readers both intellectual clarity and spiritual reassurance.

This is a sincere, scholarly work committed to preserving the purity of Islamic belief. It deserves a place in every Muslim household and Madrasah, and will serve as a useful reference

for teachers, students, and independent readers for years to come.

Maroof Abdul Azeez
Islamic Affairs Organization
Nigeria

2.6 Mawlānā Imtiyaz Muhammad, New Zealand

بسم الله الرحمن الرحيم

الحمد لله رب العالمين والصلاة والسلام على سيدنا محمد خاتم النبيين ،وعلى آله وأصحابه أجمعين

Indeed, the preservation of correct 'Aqīdah is among the greatest trusts of this Dīn. Through sound belief, hearts are illuminated, actions are accepted, and the servant recognizes his Creator correctly. In every age, the 'Ulamā' of the Ahl-us-Sunnah wal Jamā'ah dedicated their lives to protecting the beliefs of Islām from confusion, deviation, and doubt, so that the Ummah may remain firmly connected to the path of Rasūlullāh ﷺ and his noble Ṣaḥābah رضي الله عنهم.

This beneficial work, 'Ilm-ul-'Aqīdah wal Kalām made easy, prepared by Muftī Abdullah Moolla, has been arranged in a simple and structured manner to assist students, teachers, and seekers of sacred knowledge in understanding the

foundational beliefs in Islām. It serves as an encouragement for students of Dīn to give importance to the study of 'Aqīdah, for the rectification of belief is the foundation upon which all other branches of knowledge and actions stand.

We make du'ā' that Allāh ﷻ grants acceptance to work prepared by Muftī Abdullah Moolla, makes this work a means of benefit for the Ummah, and inspires students and 'Ulamā' to continue studying, teaching, and defending the pure beliefs of the Ahl-us-Sunnah wal Jamā'ah with sincerity, wisdom, and humility. Āmīn

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليه

2.7 Mawlānā Ḥamza Mauthoor, Mauritius

بسم الله الرحمن الرحيم

In-shā' Allāh, this will be a means for the student to get an overview of what 'ilm-ul-kalām is about, the origins of it, the benefit for studying it and who are really the Ahl-us-Sunnah wal Jamā'ah.

The Deobandīs don't have their own made up 'Aqīdah but they follow the Ash'arīs and Māturīdīs

It will be a quick reference for a student, after completing his formal studies at the Dār-ul-'Ulūm.

2.8 Muftī Anwār-ul-Ḥaq 'Uthmānī, South Africa

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله سيدنا محمد وعلى آله وأصحابه أجمعين

May Allāh ﷻ accept this noble and highly needed effort of Muftī Abdullah Moolla ḥafiẓahullāh. May Allāh ﷻ reward Muftī ṣāḥib for simplifying complicated terms for beginners like myself.

May Allāh ﷻ grant me and every member of the Ummah the ability to make an effort to develop a living connection and relationship with Allāh ﷻ. May Allāh ﷻ also bless us and the entire Ummah with the ḥaqīqat (reality) of īmān. Āmīn

2.9 Mawlānā Khairat Suinbekov, Kazakhstan

بسم الله الرحمن الرحيم

All praise is due to Allāh, Rabb of the worlds, and may peace and blessings be upon our beloved Messenger, Sayyidunā Muḥammad ﷺ, his family, and his companions.

In an age where confusion in matters of belief is rapidly spreading, and where atheistic ideas and deviant doctrines are becoming increasingly widespread, the need to return to sound creed ('aqīdah) has never been more urgent. The strength of a Muslim is rooted first and foremost in the correctness of his belief. Without a sound 'aqīdah, actions—no matter how

numerous or outwardly good—hold no weight before Allah on the Day of Judgment.

'Ilm al-'Aqīdah clarifies what every Muslim must believe, while 'Ilm al-Kalām serves as a means to defend these truths, respond to doubts, and refute misconceptions. In our time, where doubts are easily accessible and widely circulated, equipping students with both knowledge and understanding has become essential—especially within madrasahs, where future generations are shaped.

The book now in your hands is a highly beneficial work for those taking their first steps in studying 'aqīdah and kalām. It has been specifically prepared for beginners, making it an excellent starting point for students seeking a clear and structured understanding of these essential sciences. Such works are not merely academic; they are a means of preserving and protecting the Dīn.

I ask Allah to place barakah in this work, to make it beneficial for students and seekers of knowledge, and to accept it as a means of guidance for many.

Mawlānā Kairat Suinbekov Kazakhstan

14 Zul-Qa'dah 1447 | 1 May 2026

2.10 MUFTĪ MUNĪR ĀDAM, ZIMBABWE

بسم الله الرحمن الرحيم

With the current wave of deviant sects and groups repeatedly rearing their ugly heads on social media in order to gain traction, fan base and lure the masses, this treatise is yet another positive achievement on the part of the Ahl-us-Sunnah wal Jamā'ah to raise the banner of Ḥaqq (truth) and curtail the trappings and efforts of these deviants sects, modernists, liberalists, etc.

Teachers of 'Aqīdah and Manṭiq will be most advantaged on account of the systematically flowing discussions with their unique preliminary definitions and terminologies that are in every bit, a gift. 'Ulamā' will thus appreciate this work more and it will certainly enhance their research in preparation for their lessons.

May Allāh Ta'ālā accept this work from Mufti Abdullah Moolla ṣāḥib (the author), and may it fulfil the objective for which it was penned. Āmīn thumma Āmīn.

2.11 Mawlānā Mohammed Mehtar, South Africa

بسم الله الرحمن الرحيم

Currently we, as Ummatīs, are exposed to many false beliefs, corrupt belief systems and ideologies. The Clash between Ḥaq and Bāṭil is from time immemorial - and is ongoing.

The schemes and plans of our enemies (Shayṭān and people of falsehood) are tirelessly striving to continuously mislead us from Ṣirāṭ-ul-Mustaqīm. The distinguishing symbol and mark of the last era before Qiyāmah is one with swaggering, deception and delusion which are actually hallmarks of Dajjāl- The great imposter.

Nabī ﷺ said: "Allāh Ta'ālā will never allow my Ummah to unite upon misguidance, Allāh Ta'ālā's assistance is with the group and whosoever deviates from the group will be cast into the fire." [Sunan Tirmidhī, ḥadith: 2167] In another ḥadith, we are encouraged to hold steadfast unto the As-Sawād al-A'dham; the majority, referring to the Ahl-us-Sunnah wal Jamā'ah.

I had a cursory glance at this Kitāb, authored by Mufti Abdullah Moolla ṣāḥib dāmat barakātuhu - Mā Shā Allāh, Muftī Saheb has done an exemplary job in discussing the nitty gritty and finer details of 'ilm-ul-'aqā'id and simplifying it for the reader.

May Allāh ﷻ accept Mufti ṣāḥib's sterling Khidmah. Āmīn

2.12 Mufti Mu'aaz Mangera, South Africa

بسم الله الرحمن الرحيم
الحمد لله رب العلمين والصلاة والسلام على من اختص بخلق عظيم, وعلى آله وصحبه اجمعين
اما بعد

We live in a time where Islam and Muslims are being attacked from all sides. Therefore, it is of utmost importance that the 'Aqīdah and beliefs of a person are correct. If there are any flaws in the belief system of a person, then even though he makes Ṣalāh, fasts, and gives Zakāt, his Imaan will be in constant danger. That is why it is so important for parents to ensure that the 'Aqīdah of their children, as well as themselves, is in alignment with the beliefs of the Ahl-us-Sunnah wal Jamā'ah.

My respected Ustādh, Mufti Abdullah Moolla ṣāḥib, has prepared an excellent elementary Kitāb on the beliefs of the Ahl-us-Sunnah wal Jamā'ah, as well as meanings and descriptions of terms used in 'Aqīdah. This book has been presented clearly and comprehensively, allowing the reader to grasp whatever is presented without much difficulty. It is the perfect Kitāb for an 'Ālim to use when explaining the basics of 'Aqīdah, whether it be to students in a Dār-ul-'Ulūm, or an Imām teaching his Muṣallīs.

People should not be deprived of knowledge; rather, they should be taught by 'Ulamā' beautifully and easily, and this is the Kitāb for that.

May Allāh ﷻ reward Mufti Sahib for his fervour and dedication to Dīn, as well as the many services he is currently rendering. May Allāh ﷻ continue to use Mufti ṣāḥib for this beautiful Dīn.

Servant of 'Ilm and 'Ulamā'
[Mufti] Mu'aaz Mangera

2.13 Mufti Ebrahim Bulbulia, Al-Madinah Al- Munawwarah

بسم الله الرحمن الرحيم

الحمد لله بارئ النسم، ومحيي الرسم و مجزل القسم، مبدع البدائع . وشارع الشرائع، دينا رضيا، ونور مضيًا لتكليف المحجوجين، ووعد المؤتمرين، ووأد المعتدين بين للعامين، على لسان سيد المرسلين، وامام المتقين، خاتم النبين، سيدنا محمد صلى الله عليه وعلى آله الطيبين الطاهرين وعلى جميع الأنبياء والمرسلين وبعد

I am not worthy of writing any words of introduction for this Kitāb; Mufti Abdullah Moolla is my Ustādh and a person whom I have taken Dīn from, yet through the great humility found in Mufti ṣāḥib he has offered me this opportunity to add a few words in the beginning of his Kitāb. Hence I carry out this task based upon the maxim, 'the command takes precedence over decorum.'

When a person begins studying any subject, it is essential that he starts with a firm foundation and thereafter builds upon it. The example of this is that of a building: the higher the structure, the greater the need for a strong foundation. Hence, from the time of the Salaf ﷺ, the general practice of a student was to begin with a basic Kitāb in the subject and to memorize a متن or نظم in that field. Upon this foundation, he would continue building further knowledge, linking deeper research to established principles.

This is similar to a person climbing a ladder; if any step is skipped or missed, it creates a deficiency and a weakness at that level. This demonstrates the need for steady and systematic progress in order for a person to reach his objective.

When it comes to the field of 'Aqīdah, then this is a slippery path, and many who delve into 'Aqīdah without proper guidance end up misguided. This does not mean that a person should abandon the study of 'Aqīdah. Rather, the need for deep research in this field is extremely vital, especially in today's era, where a person's Īmān is attacked from every angle and at all times. This is in addition to the continuous efforts of the forces of misguidance to snatch away and destroy a person's Īmān.

The need for every person to study 'Aqīdah is extremely important, along with taking it from the correct sources and from the 'Ulamā'.

Alḥamdulillāh, my Ustādh, Mufti Abdullah Moolla, has taken out time in order to protect the Īmān of the people and has authored an extremely easy Kitāb in the field of 'Aqīdah, covering the basic aspects in an orderly, easy-to-understand, and easy-to-memorize manner. It serves as a strong foundation for a person who wishes to delve deeper into 'Aqīdah, as well as for those who wish to protect their Īmān.

It covers many important and necessary subject matters regarding which many people either fall into error or remain confused. At the same time, it does not delve so deeply into discussions that a person becomes lost or overwhelmed. Rather, the main points are presented with clarity. Nor does it burden the reader with lengthy objections and detailed technical answers that may distract from the core purpose of the subject.

May Allāh ﷻ grant the Kitāb acceptance and spread it throughout the world with 'Āfiyah.

[Mufti] Ebrahim Ahmed Bulbulia Al-Madani
20th Dhul Qa'dah 1447

3 INTRODUCTION

3.1 DEFINITION OF 'ILM-UL-KALĀM

[هو العلم بالعقائد الدينية عن الأدلة اليقينية]

Knowledge of religious beliefs as known from their definitive evidences.

3.2 SUBJECT MATTER OF 'ILM-UL-KALĀM

[هو المعلومات من حيث يتعلق به إثبات العقائد الدينية]

That information by means of which the religious beliefs are established and proven.

3.3 DIVISION OF 'ILM-UL-KALĀM

'Ilm-ul-Kalām is generally divided into 4 sections.

1. Mabādī 'Ilm-ul-Kalām: The technical terms of 'Ilm-ul-Kalām are covered according to need, and the details of 'ilm, 'aql, recognition, and the evidences are covered in detail.
2. Ilāhiyyāt: The being, qualities, names, and actions of Allāh ﷻ and related beliefs are explained.
3. Nubuwwāt: The detail about the Ambiyā' and Rasūlullāh ﷺ is covered in detail.
4. Sam'iyyāt: The matters related to the hereafter, i.e., the grave, resurrection, the scales etc. are discussed in

this section. In addition, the details regarding the Ṣaḥābah ﷺ, the Awliyā', miracles, leadership, disbelief, innovation, etc. are detailed.

3.4 Aim of 'Ilm-ul-Kalām

For īmān and taṣdīq to become strong with the laws of the sharī'ah

3.5 Founder of 'Ilm-ul-Kalām

This field is related to beliefs. Beliefs begin with Allāh ﷻ. Hence, in reality, the being that founded it is Allāh ﷻ. For this reason, Muftī Riḍā-ul-Ḥaq explains that the only complete 'Aqīdah work is the Noble Qur'ān itself.

Nevertheless, those who formally codified this science were Imām Abū Manṣūr Māturīdī ﷺ and Imām Abul Ḥasan Ash'arī ﷺ.

3.6 Juristic Ruling on 'Ilm-ul-Kalām

It is Farḍ 'Ayn upon every sane mature Muslim person to learn 'Ilm-ul-'Aqīdah wal Kalām

3.7 Names of this Science:

1. 'Ilm-ut-Tauḥīd waṣ Ṣifāt
2. 'Ilm-ul-'Aqā'id
3. 'Ilm-ul-Kalām
4. 'Ilm Uṣūl-id-Dīn

5. 'Ilm Al-Fiqh Al-Akbar

3.8 Reason for the Name:

1. The subject of the kalām of Allāh ﷻ is well-known in this science. Hence, the name of this field was coined 'Ilm-ul-Kalām.
2. A human being learns through kalām, i.e., speech, and the first knowledge that is compulsory upon a person to learn is 'Ilm-ul-'Aqīdah. Based on its link with kalām, it has been called 'Ilm-ul-Kalām.

3.9 Importance of 'Ilm-ul-Kalām

The importance of 'Ilm-ul-Kalām can be gauged from the Noble Qur'ān. There are a number of āyāt that discuss knowledge, conviction, recognition, and insight. These cannot be acquired without 'Ilm-ul-'Aqīdah wal Kalām.

﴿سَنُرِيهِمۡ ءَايَٰتِنَا فِي ٱلۡأٓفَاقِ وَفِيٓ أَنفُسِهِمۡ حَتَّىٰ يَتَبَيَّنَ لَهُمۡ أَنَّهُ ٱلۡحَقُّۗ أَوَلَمۡ يَكۡفِ بِرَبِّكَ أَنَّهُۥ عَلَىٰ كُلِّ شَيۡءٖ شَهِيدٌ٥٣﴾ [فصلت]

We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?[1]

[1] Sūrah Fuṣṣilat

﴿فَإِلَّمۡ يَسۡتَجِيبُواْ لَكُمۡ فَٱعۡلَمُوٓاْ أَنَّمَآ أُنزِلَ بِعِلۡمِ ٱللَّهِ وَأَن لَّآ إِلَٰهَ إِلَّا هُوَۖ فَهَلۡ أَنتُم مُّسۡلِمُونَ ١٤﴾ [هود]

And if they do not respond to you - then know that it [i.e., the Qur'ān] was revealed with the knowledge of Allāh and that there is no deity except Him. Then, would you [not] be Muslims?[2]

Sayyidunā Jundub bin 'Abdullāh ﷺ reports: "We were with Nabī ﷺ during the time of youth. So, we learnt īmān before learning the Qur'ān, then we learnt the Qur'ān, and through this, there was an increase in our īmān."[3]

[2] Sūrah Hūd

[3] Ibn Mājah

4 TYPES OF AḤKĀM

The laws of the Sharī'ah are of two types:

1. Those related to beliefs and conviction. They are called 'Ilm-ul-'Aqīdah. 'Ilm-ul-'Aqīdah has two branches:
   1.1. Ashā'irah
   1.2. Māturīdiyyah
2. Those related to actions and practices. They are called 'Ilm-ul-Fiqh. 'Ilm-ul-Fiqh has four branches:
   2.1. Ḥanafī Fiqh
   2.2. Shāfi'ī Fiqh
   2.3. Mālikī Fiqh
   2.4. Ḥanbalī Fiqh

In essence, there are two schools in 'Aqīdah upon the truth and there are four schools in Fiqh upon the truth. All of them are referred to as the Ahl-us-Sunnah wal Jamā'ah.

5 AHL-US-SUNNAH WAL JAMĀ'AH

Ahl-us-Sunnah wal Jamā'ah is a term applied to the vast majority of the Islamic Ummah (collective community of Muslims worldwide who are united by their belief in Islām, the final message revealed to Sayyidunā Muḥammad Rasūlullāh ﷺ).

They are all those whose statements concerning the fundamentals of religion (Uṣūl-ud-Dīn) are free from various types of innovations (bid'ah), such as: the belief in the eternity of the world (qidam al-'ālam), the denial of physical resurrection (nafī al-ma'ad al-jismānī), jabr (determinism), which negates the free will of people in their actions, qadar, which negates Allāh's knowledge of future events, the belief that servants create their own actions, rafḍ, which is hatred for Sayyidunā Abū Bakr ؓ, Sayyidunā 'Umar ؓ, and the Ṣaḥābah ؓ, naṣb, which is hatred for Sayyidunā 'Alī ؓ and the family of Sayyidunā Muḥammad Rasūlullāh ﷺ, tajsīm and tashbīh (anthropomorphism and resemblance), and describing Allāh ﷻ with the attributes of creation and the impossible and deficient implications of that, ta'ṭīl (negation of attributes), which denies Allāh's attributes that the Ahl-us-Sunnah wal Jamā'ah have agreed upon as obligatory to affirm for Allāh ﷻ, and khurūj (rebellion), which is separating from the Muslim Ummah, declaring them disbelievers, and fighting them.

Ibn Nujaym ﷺ said: "The origins of whims (deviant inclinations) are six: Jabr and Qadar, Rafḍ and Khurūj, Tashbīh and Ta'ṭīl."[4]

Imām Rabbānī Mujaddid Alf Thānī ﷺ states in his famous Maktūbāt, "The way of Salvation is following the Ahl-us-Sunnah wal Jamā'ah. May Allah ﷻ bestow blessings upon the Ahl-us-Sunnah wal Jamā'ah, in their speech, in their actions, laws, for this is the successful group. Besides this, all other groups have become victims of deception. Today, nobody realizes how much these misled groups will be punished, however, on the Day of Judgment this secret will become apparent. Even though at that time this knowledge will be of no benefit to the misled."

[4] Al-Baḥr Ar-Rā'iq

6 THE FIRST JURIST TO CODIFY THE 'AQĪDAH SYSTEM

Once the high-ranking Ṣaḥābah ﷺ and the senior Tābi'īn had passed on, the deviated and astray groups and sects had begun to emerge. At the forefront of these groups and sects were people of desires and innovations like the Khawārij, the Rawāfiḍ, the Qadariyyah and the Jahamiyyah. A pressing need arose to gather and codify the true beliefs of the Muslims in-line with the track of the Ṣaḥābah ﷺ.

Imām Al-A'dham Abū Ḥanīfah ﷺ turned his focus and attention in this direction and he wrote and dictated a number of works on this topic.

Some of them were:

1. Al-Fiqh Al-Akbar

2. Al-Fiqh Al-Absat

3. Kitāb Al-Wasiyyah

4. Kitāb Al-'Ālim wal Muta'allim

Imām Al-A'dham Abū Ḥanīfah ﷺ had clarified the principles of the religion and he elucidated the beliefs ('Aqā'id) of Islām in these works. Moreover, he responded to the doubts and misgivings of the Khawārij, the Shia, the Qadariyyah, and the Dahriyyah, also commonly referred to as the Atheists.

These groups and sects resided in Basra and Kufa. Imām Al-A'dham Abū Ḥanīfah ﵀ travelled to Basra more than 20 times with the intention of debate, and he silenced the detractors using evidences and proofs. Due to this, his name became well-known in all the cities of the Islamic world.

His students and associates adopted his methodology and approach in order to establish the truth and destroy the falsehood.

Imām Abū Yūsuf ﵀, Imām Muḥammad ﵀, Imām Zufar ﵀, Imām Ḥammād bin Abi Ḥanīfah ﵀ were famous for debate against the innovators and detractors.

The books written and dictated by Imām A'dham Abū Ḥanīfah ﵀ were brief, but they clarified the principles of the religion according to the need. They were not arranged in chapter and section format.

Qāḍī Kamāl-ud-Dīn Aḥmad Bayāḍī Rūmī ﵀ was from the leading 'Ulamā' of the 11th century. He took the books of Imām A'dham Abū Ḥanīfah ﵀, and gave them a sequence, and prepared them in-line with the methodology of the Mutakallimīn, and then titled it Al-Uṣūl Al-Munīfah lil Imām Abī Ḥanīfah. He ensured that the words of Imām A'dham Abū Ḥanīfah ﵀ were kept intact, and he did not make any changes to them. Then he wrote a commentary on this work called Ishārāt Al-Marām min 'Ibārāt Al-Imām. This book is a unique treasure of rational and narrated evidences.

After Imām A'dham Abu Ḥanīfah ﵀, the 'Ulama of the Ummah continued researching and writing in the work of Kalām, the principles of the religion, and the belief system of Islām so that Muslims could be educated and taught of the true and correct belief system to adopt and guard.

Imām Abū Ja'far al-Ṭaḥāwī ﵀ wrote a work on the beliefs of the Ahl-us-Sunnah wal Jamā'ah. In this work, he summarized the doctrine of the Salaf – may Allāh be pleased with all of them – and the Ummah has accepted it. This work contains the exact beliefs of the Ash'arīs. Its status and acceptance around the world is well-known to this day, Alḥamdulillāh.

The 'Ulama' continued working in this line of study, research, and teaching until Imām Abul Ḥasan Ash'arī ﵀ and Imām Abū Manṣūr Māturīdī ﵀ came. They had clearly showed the beliefs of the Ṣaḥābah ﵃ and the Tābi'īn in the light of rational and narrated evidences. They left no stone unturned in refuting the deviated groups and sects. May Allāh ﷻ reward them on behalf of Islām and the Muslims. Āmīn Yā Rabb al-'Ālamīn.[5]

[5] Adapted & Translated from: 'Aqā'id-ul-Islām by Mawlānā Muḥammad Idrīs Kāndehlawī ﵀, pp.294-295

7 ASHĀ'IRAH & MĀTURĪDIYYAH

7.1 INTRODUCTION TO IMĀM ASH'ARĪ ﵀

Name: 'Alī bin Ismā'īl bin Ishāq Al-Ash'arī ﵀. He is from the progeny of the blessed Ṣaḥābī, Sayyidunā Abū Mūsā Ash'arī ﵁

Teachers: Abū Isḥāq Al-Marwazī ﵀, Zakariyya bin Yaḥyā ﵀, Sahl bin Nūḥ ﵀

Students: Abul Ḥasan Al-Bāhilī ﵀, Abul Ḥasan Kirmānī ﵀, Abū Zayd Marwazī ﵀

Written Works: Kitāb aṣ-Ṣifāt, Al-Ibānah 'an Uṣūl ad-Diyānah

Demise: 324 AH[6]

7.2 INTRODUCTION TO IMAM MĀTURĪDĪ ﵀

Name: Abū Manṣūr Muḥammad bin Muḥammad bin Maḥmūd Māturīdī ﵀

Titles: Imām-ul-Hudā, Ra'īs Ahl-us-Sunnah

Teachers: Abū Bakr Aḥmad bin Isḥāq Jauzjānī ﵀, Muḥammad bin Muqātil Rāzī ﵀

[6] All students and scholars must study Ahl-us-Sunnah Al-Ashā'irah by Ḥamad As-Sinān and Fawzī Al-'Anjarrī. This work is essential to understand the life of Imām Abul Ḥasan Al-Ash'arī ﵀. It beautifully clarifies many issues that have been raised around him and his work.

Students: Qāḍī Isḥāq bin Muḥammad Samarqandī ﵀, Abū Muḥammad 'Abdul Karīm Bazdawī ﵀

Written Works: Kitāb-ut-Tauḥīd, Ta'wīlāt Ahl-us-Sunnah, Sharḥ Al-Fiqh Al-Akbar

Demise: 333 AH

7.3 Ash'arī 'Ulamā'

1. Qāḍī Abū Bakr Bāqillānī ﵀
2. Abū 'Alī Daqqāq Nayshāpūrī ﵀
3. Ḥāfiẓ Abū Bakr Bayhaqī ﵀
4. Khaṭīb Baghdādī ﵀
5. Abul Ma'ālī Imām-ul-Ḥaramayn Al-Juwaynī ﵀
6. Imām Ghazālī ﵀
7. Sa'd-ud-Dīn Taftāzānī ﵀
8. 'Izz-ud-Dīn bin 'Abdus-Salām ﵀
9. Taqī-ud-Dīn Subkī ﵀
10. Abul Qāsim Qushayrī ﵀
11. Shāh Walīullāh Muḥaddith Dehlawī ﵀

7.4 Māturīdī 'Ulamā'

1. Abul Mu'īn Nasafī ﵀
2. Najm-ud-Dīn 'Umar Nasafī ﵀
3. Sirāj-ud-Dīn Ūshī ﵀
4. Abul Barakāt Nasafī ﵀
5. Sadr-ush-Sharī'ah 'Ubaydullāh bin Mas'ūd Maḥbūbī ﵀
6. Kamāl-ud-Dīn ibn Humām ﵀

7. Mullā 'Alī al-Qārī ﷺ
8. Shāh 'Abdul 'Azīz Dehlawī ﷺ
9. Shāh 'Abdul Ḥaq Dehlawī ﷺ
10. 'Allāmah Muḥammad Zāhid al-Kawtharī

7.5 The Scholars of Ḥadīth

Most of the ḥadīth scholars that came after Imām al-Ash-'arī ﷺ and Imām al-Māturīdī ﷺ were themselves either Ash'arīs or Māturīdīs, or in agreement with them. Imām Tāj-ud-Dīn Subkī ﷺ said, "and it [the doctrine of al-Ash'arī] was the doctrine of the Ḥadīth scholars then and now." [Al-Ṭabaqāt 4:32]

7.6 How are the Imāms of 'Aqīdah viewed?

Imām ibn Ḥajar Haytamī ﷺ was asked about Imām Abul Ḥasan Ash'arī ﷺ, al-Bāqillānī ﷺ, ibn Furak ﷺ, Imām al-Ḥaramayn al-Juwaynī ﷺ, al-Bājī ﷺ, and others who followed the way of al-Ash'arī ﷺ. He responded:

'They are the Imāms of the religion and the sires among the scholars of the Muslims. It is obligatory to follow them because of their aid to the sacred law, their clarification of confusing matters, their refutations of the misconceptions of the people of heresy, and their explanations of what is obligatory in the realm of doctrine and religion. This is due to their knowledge of Allāh and what is necessary for Him, and possible...

It is obligatory to attest to the virtue of the aforementioned Imāms as well as those who came before them, and to attest that they are included among those meant by the statement of Rasūlullāh ﷺ: "This knowledge will be carried in each generation by the trustworthy ones who will negate from it the distortions of the extremists, the deviance of the deniers, and the false interpretations of the ignorant." Only an ignorant dolt or deviant innovator believes that they are misguided, and no one but a corrupt sinner insults them. It is therefore a must that the ignorant person is made aware, that the corrupt sinner is reprimanded, and that repentance is sought from the innovator."[7]

[7] Al-Fatāwā al-Ḥadīthiyyah p.205

8 WELL-KNOWN BOOKS ON 'ILM-UL-'AQĪDAH WAL KALĀM

1. Al-Fiqh Al-Akbar of Imām Abū Ḥanīfah ﵀
2. Al-Ibānah 'an Uṣūl ad-Diyānah of Ash'arī ﵀
3. Al-'Aqīdah aṭ-Ṭaḥāwiyyah of Imām Ṭaḥāwī ﵀
4. Tabṣirat-ul-Adillah of Nasafī ﵀
5. Ishārāt-ul-Marām of Bayāḍī ﵀
6. Sharḥ Al-'Aqā'id An-Nasafiyyah of Taftāzānī ﵀
7. Musāyarah of ibn Humām ﵀
8. Bad'-ul-Amālī of Ūshī ﵀
9. Al-Iqtiṣād fil I'tiqād of Ghazālī ﵀
10. 'Umdat-ul-'Aqā'id of Abul Barakāt Nasafī ﵀

9 MUTAKALLIMĪN OF THE 'ULAMĀ' OF DEOBAND

1. Mawlānā Muḥammad Qāsim Nānotwī ﵀
2. 'Allāmah Shabbīr Aḥmad 'Uthmānī ﵀
3. Qarī Muḥammad Ṭayyib Qāsimī ﵀
4. 'Allāmah Anwar Shāh Kashmīrī ﵀
5. Mawlānā Ashraf 'Alī Thānwī ﵀
6. Mawlānā Muḥammad Idrīs Kāndehlawī ﵀

10 Some 'Aqā'id Works of the 'Ulamā' of Deoband

1. Taqrīr-e-Dil-Pazīr by Mawlānā Muḥammad Qāsim Nānotwī ﵀
2. Taqwiyat-ul-Īmān by Shāh Ismā'īl Shahīd ﵀
3. Al-Muhannad 'alā Al-Mufannad by Mawlānā Khalīl Aḥmad Sahāranpūrī ﵀
4. 'Aqā'id-ul-Islām by Mawlānā Muḥammad Idrīs Kandehlawī ﵀
5. Ad-Dīn Al-Qayyim by Mawlānā Sayyed Manāẓir Aḥsan Gīlānī ﵀
6. Ta'līm Ad-Dīn by Mawlānā Ashraf 'Alī Thānwī ﵀
7. Ikhtilāf-e-Ummat aur Ṣirāṭ-e-Mustaqīm by Mawlānā Muḥammad Yūsuf Ludhiyānwī ﵀
8. Al-'Aṣīdah As-Samāwiyyah by Muftī Riḍā-ul-Ḥaq ḥafiẓahullāh
9. Ṣifāt-e-Mutashābihāt aur Salafī 'Aqā'id by Mawlānā 'Abdul Wāḥid
10. Mufaṣṣal wa Mudallal 'Aqā'id Ahl-e-sunnat wal-Jamā'at by Mawlānā 'Azīz-ur-Raḥmān Ḥaqqānī

11 Īmān, 'Ilm, 'Aql

11.1 Definition of Īmān

To wholeheartedly attest to whatever Sayyidunā Muḥammad Rasūlullāh ﷺ brought. Whoever attests to Sayyidunā Muḥammad Rasūlullāh ﷺ from the heart and whatever he brought; such a person will be a mu'min in the sight of Allāh ﷻ. However, in order to implement worldly laws, verbal testimony is conditional.

11.2 Īmān Ijmālī

A person is necessarily bound to believe briefly in whatever he is instructed to, in brief. Whatever he is bound to believe in detail, it will be compulsory upon him to believe in them in detail.

Belief in Allāh ﷻ - as He is, with His names and attributes, and to accept all His commands.

11.3 Īmān Tafṣīlī

Whatever has been proven and established through mass transmission (tawātur), and has reached through wide ranging transmission (mash-hūr), it will be compulsory to believe in it in detail. For example, the existence of Allāh ﷻ, His being worthy of worship, negating any partner, to believe in the attributes of Allāh, to believe in the Noble Qur'ān, and the other heavenly scriptures, the angels, the matters related to

the hereafter, the prohibition of liquor and gambling etc. In essence, whatever is part and parcel of the fundamentals and essentials of the Dīn, it is compulsory to believe in them all.

11.4 Definition of 'Ilm

The lexical meaning of 'ilm is to know. Technically, it is defined as: a quality that necessitates differentiation of one thing from another, such that there remains no possibility of contradiction.

11.5 Types of 'Ilm

There are 2 types of 'Ilm:

1. 'Ilm Qadīm: the knowledge of Allāh ﷻ, it is His attribute. Change in it is impossible. It was from forever, and will remain forever.
2. 'Ilm Ḥādith: opposite to 'Ilm Qadīm.
   2.1. Types of 'Ilm Ḥādith:
      2.1.1. 'Ilm Ḍarūrī: that which is acquired without reflection, pondering and extrapolation
      2.1.2. 'Ilm Kasbī: that which is acquired through pondering and reflecting
   2.2. Types of 'Ilm Kasbī:
      2.2.1. 'Aqlī: that which is acquired without the Sharī'ah, like knowledge of the origination and genesis of the world.
      2.2.2. Shar'ī: that which is acquired through the Noble Qur'ān, the Sunnah, Ijmā', and Qiyās.

11.6 Means of 'Ilm

The means of 'Ilm are 3:

1. The five senses: Hearing, sight, taste, touch, smell
2. True narration or report: This has two types:-
   2.1. Khabar Mutawātir: a mass transmitted report, whether from Rasūlullāh ﷺ or from anyone else. Once the conditions of mutawātir are found, the knowledge acquired therefrom will be ḍarūrī and qaṭ'ī.
   2.2. Khabar Rasūl: that report which is supported by a mu'jizah.
3. Intelligence ('aql)

11.7 Dalīl (Evidence)

The lexical meaning of dalīl is 'guidance'. The technical definition is 'that in which a person reflects and ponders, making it possible to reach the required information with conviction.'

There are two types of dalīl:

1. Dalīl 'Aqlī: That which is not dependent upon the hearing, i.e., the Sharī'ah
2. Dalīl Naqlī: That which is dependent upon the Sharī'ah

11.8 Types of Dalīl 'Aqlī

There are five types of Dalīl 'Aqlī:

1. Burhān: All its components are convincing. The knowledge acquired through it is yaqīnī and qaṭ'ī.
2. Jadal
3. Khiṭābat
4. Shi'r
5. Mughālaṭah

From 2 to 5 above, thought and conception are arrived at. In 'Aqā'id, conviction is required. Hence, Jadal, Khiṭābat, Shi'r, and Mughālaṭah are not covered.

11.9 Types of Narrated Evidence

There are two types of narrated evidence, i.e., Dalīl Naqlī:

1. Dalīl Qaṭ'ī: That which is established emphatically, i.e., the Noble Qur'ān and the Mutawātir Aḥādīth. The ruling acquired through it is also definitive and emphatic.
2. Dalīl Ẓannī: That which is ẓannī-uth-thubūt, qaṭ'ī-ud-dalālat, or, qaṭ'ī-uth-thubūt ẓannī-ud-dalālat.

11.10 'Aql (Intellect)

The 'Aql is a spiritual light by means of which the person acquires and recognizes necessary and reflective knowledge.

11.11 Position of the 'Aql

The position of the 'Aql is the heart.

The Mu'tazilah have declared the 'Aql as independent. The Sumaniyyah[8] have declared the 'Aql as useless. The Mulḥidīn[9] have said that both of them are incorrect.

The correct view is that the 'Aql is not independent, nor is it useless. In some laws, the 'Aql is of good use, and in some, it has no role to play.

11.12 Important Points Regarding the 'Aql

- The 'Aql must accept all the laws of the Sharī'ah. There is no scope for the 'Aql to deny the Shar'ī laws, decisions, and judgments. It is a great bounty from Allāh ﷻ that no law or decision of the Sharī'ah contradicts sound 'Aql.
- The Sharī'ah tells us to utilise the 'Aql, and it severely criticizes those who do not use the 'Aql.
- Using the 'Aql without the Sharī'ah is deviation. For this reason, 'Aqā'id have been drawn from the Sharī'ah, and the proofs for them are set up by means of the 'Aql.
- The 'Aql helps recognise the Sharī'ah. If there was no 'Aql, then a person would not have been able to

[8] Worshippers of the idol called Somnath

[9] Atheists

differentiate between a true messenger and a false messenger.

- The 'Aql cannot be guided without the Sharī'ah, and the Sharī'ah cannot be explained without the 'Aql.

11.13 The Sphere of 'Aql in 'Aqā'id

- Those 'Aqā'id that are fundamental and emphatic (qaṭ'ī), the 'aql has no role to play in them. If they are emphatically established in the Sharī'ah, then the 'aql cannot contradict them. If they are qaṭ'ī because of the 'aql, then the 'aql cannot go against itself.
- There can be no contradiction between the 'aql and the ḍarūriyyāt of Dīn.
- The 'aql has no role to play in qaḍā' and qadr.

11.14 The Nature of 'Aql in 'Aqā'id

The foundational beliefs are taken from the Noble Qur'ān and the Aḥādīth. The proofs for them, or the wisdoms in them can be given from the 'aql. Similarly, the baseless and false nature of the deviated ideas and beliefs can be illustrated by means of the 'aql.

12 Technical Definitions in 'Ilm-ul-Kalām wal 'Aqā'id

12.1 Allāh

'Allāh' is that self-existent independent being that encapsulates all perfect attributes and all the beautiful names, and he is pure from every defect and blemish.

12.2 Wājib-ul-Wujūd

Wājib-ul-Wujūd is that being that exists and stand on his own, i.e., in terms of existence, he is not in need of anything or anyone. The entire creation is in need of him.

Wājib-ul-Wujūd refers only to Allāh ﷻ, and is only used for him.

12.3 Basīt Ḥaqīqī

The being that has no parts, and cannot accept being divided into parts. This is only Allāh ﷻ.

12.4 Ṣifat

This refers to an existent meaning that is established with a described being. The Ṣifāt is not the being (dhāt), it is necessary for the being. For example, the attribute of power. It is established with the being of Allāh ﷻ, and it is necessary for the being.

12.5 Ṣifat Nafsiyyah

Ṣifat Nafsiyyah is that being that is not in need of another being in its existence and establishment.

12.6 Ṣifāt Ma'ānī

Every attribute that is in existence in reality with a being, and it is necessary for that being. The Ṣifāt Ma'ānī are 8: Sam', Baṣar, Kalām, 'Ilm, Irādah, Qudrah, Ḥayāt, Takwīn.

12.7 Ṣifāt Ma'nawiyyah

The being that is attributed with the Ṣifāt Ma'ānī, i.e., when a being is described with Qudrah, he is called Qādir.

12.8 Ṣifāt Salbiyyah

Those Ṣifāt by means of which matters are negated from Allāh ﷻ that his position and status is not worthy of. For example, Waḥdāniyyat, i.e., he is not plural.

12.9 Azal

That which has no beginning.

12.10 Qidam

To negate non-existence for a being.

12.11 Abad

For an existent thing to remain continuous in the future.

12.12 Types of Qidam & Ḥudūth

1. Qidam Dhātī: That which is not in need of anything in terms of its existence, e.g., Allāh ﷻ
2. Qidam Zamānī: That which was not preceded by non-existence, e.g., Allāh ﷻ
3. Ḥudūth Dhātī: That which is in need of something else in its establishment and existence, e.g., the creation
4. Ḥudūth Zamānī: That which was preceded by non-existence, e.g., the creation

12.13 Nabī

A free mature male to whom the Sharī'ah is revealed, he practices on it, whether he has been commanded to propagate it or not.

12.14 Rasūl

A free mature male to whom Allāh ﷻ revealed the Sharī'ah, and he has been sent to convey and propagate the laws. He can be given a book or not.

12.15 Waḥī

The kalām of Allāh ﷻ that is revealed to the Nabī by means of the angel, or, it is inspired into the heart of the messenger.

12.16 Malā'ikah

A delicate body made of spiritual light that can take on different forms.

12.17 Ṣaḥābī

The person who saw Sayyidunā Muḥammad Rasūlullāh ﷺ in the condition of īmān, or, Sayyidunā Muḥammad Rasūlullāh ﷺ saw him as a believer, and he passed away a believer.

12.18 Walī

The person who has acquired the recognition of Allāh ﷻ, and in accordance to the divine ability gifted to him, he remains upon good deeds and stays away from evil and from indulgence in enjoyments and desires.

12.19 Ahl-e-Bayt

The spouses of Sayyidunā Muḥammad Rasūlullāh ﷺ, his children, grandchildren,

12.20 Sayyed

In the initial stages, 'Sayyed' referred to the Banū Hāshim. It included the 'Alawī, 'Abbāsī, Ja'farī, and 'Aqīlī families. It was not specific with the progeny of Sayyidah Fāṭimah ؓ.

Later on, it was made specific with the progeny of Sayyidunā Ḥasan ؓ and Sayyidunā Ḥusayn ؓ.

12.21 'Iṣmat

A person is given the strength and ability by means of which to stay away from sins, despite having the ability to commit them. The Ambiyā' and the angels are ma'ṣūm, i.e., infallible.

12.22 Mu'jizah

That which is beyond the norm, it happens when accompanied by a claim and call, and it cannot be challenged or refuted.

12.23 Karāmat

Something beyond the norm that happens with the will of Allāh at the hands of a person, and it is not coupled with a claim of Nubuwwah.

12.24 Firāsat

To extrapolate an apparent matter using an internal matter. It is of three types.

1. Firāsat Īmāniyyah: It occurs suddenly. It is caused by the spiritual light placed in the hearts of the beloved servants of Allāh ﷻ. The stronger the īmān of a person is, the stronger his firāsat will be.
2. Firāsat Riyāḍiyyah: This is acquired through hunger, sleeping less, and remaining in solitude. When the heart is emptied of desires, then firāsat and kashf is acquired.

3. Firāsat Khalqiyyah: Looking at the form and shape of a person, and based on outer changes, a person decides. For example, if a person has a larger head, then he is intelligent.

12.25 Mukallaf

The mature sane person to whom the call and invitation of Islām has reached.

12.26 Hidāyat

Pointing to the path that reaches the required destination, whether the person reaches what he requires and gets guidance, or he does not reach the destination. The Noble Qur'ān, the Sunnah, the Ambiyā', and the 'Ulamā' point out the path.

12.27 Rūḥ

A delicate entity that dwells within the body.

12.28 Umm-ul-Kitāb

The knowledge of Allāh ﷻ.

12.29 Lawḥ al-Maḥfūẓ

That luminous entity that has recorded in it whatever has happened and will happen until Qiyāmah.

12.30 Qalam

That luminous entity created from light and it has been commanded to write everything that will happen until Qiyāmah.

12.31 'Arsh

It is a luminous entity that has pillars and is a huge dome over the universe.

12.32 Kursī

It is a luminous entity beneath the 'arsh, above the seven heavens.

12.33 'Aqīdah

Faith and belief, so firm that the believer has no doubt in it whatsoever, whether the belief held is true or false.

12.34 Īmān & Islām

To attest with conviction that Allāh ﷻ is one, and whatever Sayyidunā Muḥammad Rasūlullāh ﷺ brought is true, even in brief.

12.35 Tauḥīd

In worship, to take the deity as one, believing that he is alone and unique in his being, attributes, and actions.

12.36 Dīn

The divine law that Sayyidunā Muḥammad Rasūlullāh ﷺ brought to the people of intellect and called them to accept it.

12.37 Madh-hab

The collection of laws to which people are called and they are proven through extrapolation.

12.38 Ahl-e-Fatrat

Those people to whom the call and word of Islām has not reached, either because the Ambiyā' and 'Ulamā' have ended, or, they live in far-off mountainous areas and beyond the seas.

12.39 Ahl-e-Qiblah

Those who have beliefs in accordance to the ḍarūriyāt of Islām, except if something comes forth from them that necessitates definite and clear disbelief.

12.40 Ahl-us-Sunnah wal Jamā'ah

Those who are upon the path of Sayyidunā Muḥammad Rasūlullāh ﷺ and the Ṣaḥābah رضي الله عنهم.

12.41 Kufr

To deny any of the ḍarūriyāt of the dīn brought by Sayyidunā Muḥammad Rasūlullāh ﷺ.

12.42 SHIRK

To ascribe a partner to Allāh ﷻ in his being of wājib-ul-wujūd, like the belief of the Zoroastrians, or, to take anything else as worthy of worship besides Allāh, like the belief of the polytheists.

12.43 ZANDAQAH

Where a person outwardly shows the signs and features of Islām, whereas on the inside, he has such beliefs that necessitates disbelief, and sometimes they attest to the Nubuwwah of Sayyidunā Muḥammad Rasūlullāh ﷺ.

12.44 ILḤĀD

To incline from the pure Sharī'ah towards disbelief.

12.45 TAQLĪD

For a person to follow another in his speech or actions, having the belief in its truth, without asking for the proof.

12.46 SHAKK

Where two sides in a matter are equal to a person.

12.47 ẒANN

One side of the two in a matter is preferred, but there is a possibility of the other side that remains.

12.48 Wahm

Where there are two sides in a matter, and one is not preferred or selected. The unselected or unpreferred one is wahm.

12.49 Yaqīn

Firm belief; no change in it is accepted without a ruling or judgement of the Sharī'ah.

12.50 Ma'rifat

Such conviction that is in accordance to the truth, and is based on proof.

12.51 Taṣawwur

The image of a thing that comes in the mind.

12.52 Taṣdīq

What a person comes to know by an informant giving information of; accepting it from the heart is called taṣdīq.

12.53 Ilhām

For goodness to be inspired into the heart.

12.54 Burhān Innī & Burhān Limmī

1. Burhān Innī: When extrapolating from the caused to the cause. For example, a person sees smoke. So, he understands that definitely there is a fire. The smoke is the caused (ma'lūl) and the fire is the cause ('illat)
2. Burhān Limmī: When extrapolating from the cause to the caused, i.e., from the 'illat to the ma'lūl.

12.55 Burhān Tamānu' & Burhān Taṭbīq

1. Burhān Tamānu': This proof is given in order to establish the oneness of Allāh ﷻ, that if two deities are assumed, then there will be various forms of corruption that will arise.
2. Burhān Taṭbīq: This is mentioned in order to nullify tasalsul.

12.56 Ṣidq

For the transmitted report to be in accordance to the reality; whether it is in accordance to the belief of the reporter or not.

12.57 Kidhb

The opposite of Ṣidq.

12.58 Ḥaq

For the reality to be in accordance to the ruling or judgment.

12.58.1 Example of the above three:

A walī displayed a karāmat. Someone who did not witness it informed about it and said, "Outside, such and such has occurred." If giving the information is line with the reality, then it is Ṣidq, whether the belief of the informant is correct or not, i.e., whether he believes in karāmat or not.

If the information he conveyed is in accordance to reality, and the belief of the person is in line with it, then it is Ḥaq.

12.59 Bāṭil

The opposite of Ḥaq.

12.60 Ḥukm

The link of one thing to another, whether positively or negatively.

12.61 Types of Ḥukm:

1. 'Ādī: Recognised through experience and repetition, e.g., the burning of fire.
2. Shar'ī: Allāh ﷻ addresses the Mukallafīn with actions, requesting them to carry them out.
3. 'Aqlī: That which is understood by the 'aql, without repetition, or someone issuing it.

12.62 Types of Ḥukm 'Aqlī:

1. Wājib: According to the intellect, non-existence for it is impossible
2. Maḥāl: According to the intellect, its existence is impossible
3. Mumkin: That which has the capacity to accept non-existence and existence

12.63 Lāzim & Malzūm

1. Lāzim: That which is demanded or called for
2. Malzūm: That which demands or calls for something

12.64 Shay'

Every shay' is existent and every existent thing is a shay'. They are synonymous with each other.

12.65 Ḥaqīqat | Māhiyat

That universal concept (kullī) whose conceptualization in terms of its being is acquired, and its external existence is not necessary.

12.66 Dhāt

The being and reality of a thing itself is called dhāt.

12.67 Wujūd

The establishment of a thing, i.e., that thing that one can know about and can give information about.

Types of Wujūd:

1. Khārijī: External
2. Dhihnī: In the mind
3. Lafẓī: Explaining the existence of things that are outside the mind
4. Kitābī: That which is found in letters and words

12.68 'Adm

Non-Existence; that which is not proven, nor can it be seen

12.69 Ḥāl

The attribute or condition of the existent thing, but it is not present nor non-existent itself

12.70 Umūr I'tibāriyyah

That which has no existence, but the mind considers it and gives it importance and status

12.71 Jawhar

The smallest atom that cannot be divided further

12.72 Ṣūrat Jismiyyah

Everything that we see that has a body and a form; it has length, breadth, and depth.

12.73 Hayūlā

Hayūlā is the maḥal (place or position) of a ṣūrat jismiyyah. It has the ability to accept a ṣūrat or form, but it has no form of its own. For example, a pen. It is a ṣūrat jismiyyah, and the area around it (the plain air) is the hayūlā.

12.74 Jism | Jirm

Jism and Jirm both have the same meaning. That which stands on its own.

12.75 'Arḍ

That which cannot stand on its own. For example, fragrance, light, heat, taste etc.

12.76 Ḥarkat & Sukūn

Where a shay' is situated in a place for a moment, and the next moment it is in another place, then this is Ḥarkat. If it remains in the same place at the second moment, it is Sukūn.

12.77 Jihat

It is the places in terms of being linked to something else, i.e., the sky is above, in the above direction.

12.78 Al-Ān

The current phase of time is referred to as Al-Ān. The current phase becomes the past tense as time moves to the next phase.

12.79 Zamān

To gauge from a known thing something else that is unknown or unclear.

12.80 Makān

Makān refers to an empty place.

12.81 Hayyiz

Ḥayyiz refers to the specifications, limitations, and stipulations of a place, i.e., Makān.

A jism (something with length, breadth, and depth) will fit in a Makān, whereas something with and without the dimensions will fit in a Ḥayyiz.

Every Makān is Ḥayyiz, every Ḥayyiz is not Makān.

12.82 'Ālam

Every shay' besides the being, attributes, actions, and names of Allāh ﷻ is called 'Ālam.

12.83 Falak

That circular solid body that naturally moves upon its central point.

12.84 Nūr

That condition or circumstance that an onlooker can perceive.

12.85 Ajzā' Aṣliyyah

The basic matter of something.

12.86 Ḥādith

Something was non-existent, then it came into existence.

12.87 Maut

Maut is an existential attribute that has been created; it is opposite to life. Maut refers to the soul being taken and its coming out of the body.

12.88 Munkar Nakīr

Two angels with thunderous voices that come to the deceased after he has been buried. After waking the deceased, they ask him about his Rabb, Dīn, and Nabī.

12.89 Barzakh

The time from death until the Day of Qiyāmah. The time a person is in the grave is referred to as the 'Ālam-e-Barzakh.

12.90 Ḥashr

Allāh ﷻ will gather the basic material of the deceased, and after returning the souls into them, he will raise them from the grave.

12.91 Ḥisāb

People will be presented in front of Allāh ﷻ in order to give an account of their deeds. This Ḥisāb will be after they take their record of deeds, and before moving from the place of reckoning.

12.92 Hawḍ

A special and wide place that will be located on a shiny land. The Ummah Muḥammadiyyah will come to this pond. Whoever drinks of its water will never experience thirst again.

12.93 Ṣirāṭ

A bridge over Jahannam. It is sharper than a sword, and thinner than a hair. The entire creation will have to pass over it.

12.94 Mīzān

A scale with two pans. One pan will have the good deeds, and the other will have the bad deeds of a person. If the good deeds are more, a person will be saved, if the good deeds are lighter, he will be destroyed.

12.95 Fanā'

For the being of something or its parts to be rendered non-existent.

12.96 Tashbīh

For one thing to be similar to another in some of its qualities or all of its qualities.

12.97 Ḍiḍ, Dawr, Tasalsul

1. Ḍiḍ: For something existential that has something existential opposite it. For example, black and white.
2. Dawr: For two things to be such that each one is suspended upon the other.
3. Tasalsul: To give sequence to things that do not end.

12.98 Nuqṭah

A dot, it does not accept length, breadth, and depth.

12.99 KHAṬ

It only accepts length; like stretching a dot, a line forms.

12.100 SAṬAḤ

That which accepts length and breadth, like the saṭaḥ of a vessel filled with water

12.101 KURRAH

The middle point of a circular form or shape.

13 A Few Rational Principles

1. Allāh ﷻ is pure from every form or shape that will cross your heart. This is used to negate tajsīm from Allāh ﷻ.
2. That for which qidam is established, non-existence will never affect it, i.e., whatever is from forever, it will remain forever, it will not come to an end, i.e., the being and attributes of Allāh ﷻ.
3. That which can come to an end and non-existence will come over it, qidam and eternity is impossible for it. Hence, it is impossible for one thing to remain forever and come to an end.
4. That which has the attributes of ḥādith is also ḥādith. This principle is used to negate defects, similarities, and tajsīm from Allāh ﷻ. For example, a body is ḥādīth and can come to an end, so movement and stillness is necessary for it. So, movement and stillness is also ḥādīth and will come to an end.
5. When having a body is negated from Allāh ﷻ, then its necessary corollaries will also be negated.
6. One destined thing cannot come under two separate powers, i.e., one thing cannot have two creators.
7. It is impossible for a necessary thing to be non-existence, i.e., that which is necessary will never be negated, otherwise, reversal of the reality will be necessitated.

8. That which necessitates impossibility is also impossible. For example, assuming two deities will necessitate impossibilities, so, it is impossible to assume two deities.
9. Everything that accepts change is ḥādith and will come to an end. For example, this world and everything in it changes. Hence, it will come to an end.
10. That which is in need of something else is mumkin-ul-wujūd, i.e., everything that needs something else was definitely non-existent before, and then it came into existence.
11. Every ḥādith thing needs a means and a cause, i.e., nothing of this world can come into existence on its own or automatically, but it has a definite means and cause, i.e., Allāh ﷻ.
12. It is impossible for two contradictory things to come together, i.e., it is impossible for man to be ḥādith and qadīm because ḥudūth and qidam are opposites.
13. Daur and Tasalsul are both baseless.
14. Giving preference without something giving the preference is baseless. This is used in the proofs to show ḥudūth of the world, where the existence and non-existence of the world are equal. Hence, it was first non-existent. How can its 'existence' without something to give preference stand over non-existence? How can it come into existence on its own?

14 ABROGATED RELIGIONS | ADYĀN BĀṬILAH

1. Judaism
2. Christianity
3. Hinduism
4. Bahaism
5. Sikhism
6. Zoroastrianism
7. Buddhism
8. Jainism
9. Taoism
10. Manichaeism

15 DEVIATED SECTS | FIRAQ ḌALLAH

1. Qādiyānī
2. Dhikrī Sect
3. Rawāfiḍ [Shia]
4. Ithnā 'Ashariyyah [Twelver Shia]
5. Zaydiyyah [Fiver Shia]
6. Ismā'īlī or Āghākhānī [Sevener Shia]
7. Khawārij
8. Ibāḍiyyah
9. Nāṣibiyyah or Yazīdiyyah
10. Mu'tazilah
11. Mushabbiha
12. Jahamiyyah
13. Murji'ah
14. Karrāmiyyah
15. Jabariyyah
16. Qadariyyah
17. Mujassimah
18. Ḥashawiyyah
19. Barelwi
20. Salafi
21. Ahl-e-Qur'ān
22. Nation of Islam
23. Jamat-e-Islami
24. Bohra
25. The Gulen Movement
26. Ḥabā'ib of Yemen

16 MODERN ISMS

1. Intellectual Apostasy
2. Modernism
3. Secularism
4. Democracy
5. Communism
6. Liberalism
7. Humanism
8. Feminism
9. LGBTQ+
10. Perennialism
11. Scientism
12. Evolutionism
13. Adamic Exceptionalism
14. Naturalism
15. Atheism
16. Orientalism

17 AL-'AQĀ'ID AN-NASAFĪYYAH

17.1 ESSENTIAL & FUNDAMENTAL BELIEFS FOR EVERY MUSLIM

بسم الله الرحمن الرحيم

All praise is for Allāh ﷻ. May abundant benedictions and salutations be upon the final Rasūl of Allāh, Sayyidunā Muḥammad Rasūlullāh ﷺ, his blessed family, and his noble companions.

May Allāh ﷻ be pleased with all the Mujtahid Imāms, and great 'Ulamā' of this Ummah, who tirelessly dedicated their lives to preserving Islām and conveying it to humanity in its pristine form. May Allāh ﷻ unite us with all of these great luminaries in Jannah. Āmīn

Hereunder, the fundamental and essential beliefs of the Ahl-us-Sunnah wal Jamā'ah have been translated for the ease of the common Muslim. We make du'ā' to Allāh ﷻ for acceptance, and ask for taufīq from Him to die with these beliefs, and to be resurrected on the Day of Qiyāmah in His pleasure with these beliefs.

Kindly study them, spread and teach them to all family and friends.

May Allāh ﷻ keep us in His protection, save us from the slander of the slanderers, the jealousy of the jealous, and the plotting of the evil. Āmīn

Al-'Aqā'id An-Nasafiyyah was written by Imām Abū Ḥafṣ Najm-ud-Dīn 'Umar bin Muḥammad Nasafī ﷺ (461 AH - 537 AH).

Sharḥ Al-'Aqā'id An-Nasafiyyah was written by Sa'd-ud-Dīn Ma'ūd bin 'Umar bin Muḥammad At-Taftāzānī ﷺ [712 AH - 792 AH]. This work is studied widely in traditional Madāris.

[Mufti] Abdullah Moolla

Azaadville

19 Rabī'ul-Awwal 1445 | 5 October 2023

بسم الله الرحمن الرحيم

1. There is only one true and real deity, i.e., Allāh ﷻ. He is our Creator and the Creator of the Universe.
2. All perfect and lofty qualities are present in Allāh ﷻ.
3. Allāh ﷻ is pure from every fault and defect.
4. The Noble Qur'ān is the eternal kalām of Allāh ﷻ.
5. The entire universe has been created by Allāh ﷻ, according to His will and intention.
6. Allāh ﷻ is the Creator of all the actions of man, man only earns them.
7. Allāh ﷻ is pleased with the good deeds of His servants, and is displeased with their evil deeds.
8. Allāh ﷻ does not command someone to do something beyond his ability.
9. The final time of each person is determined.
10. A person who is killed also dies upon his appointed time.
11. Ḥarām is also provision, i.e., rizq.
12. Each person consumes his own rizq.
13. No one can consume the rizq of another.
14. Guidance and deviation is suspended on the will of Allāh ﷻ.
15. It is not binding on Allāh ﷻ to give existence to that which is beneficial for man.
16. On the Day of Qiyāmah, people will see Allāh ﷻ.
17. Punishment in the grave is a certainty for evil people.

18. Questioning in the grave by Munkar and Nakīr is a certainty.
19. It is a certainty that after death, all will be raised on the Day of Qiyāmah.
20. It is a certainty that the deeds of people will be weighed on the scales.
21. It is a certainty that on the Day of Qiyāmah there will be reckoning, and each person will get his record of deeds.
22. The Ḥawḍ Kawthar of Rasūlullāh ﷺ on the Day of Qiyāmah is a certainty.
23. The bridge of Ṣirāt over Jahannam, and the command for everyone to pass over it is a certainty.
24. Jannah and Jahannam are certainties and definite.
25. Jannah and Jahannam are present currently, and they will remain forever.
26. Jannah and Jahannam and those who will reside in them will never come to an end.
27. No person comes out of the pale of īmān by committing a major sin.
28. No person enters into disbelief, i.e., kufr, by committing a major sin.
29. Allāh ﷻ will never forgive polytheism, i.e., Shirk.
30. If Allāh ﷻ wants, he can forgive all sins; major and minor, aside from Shirk.
31. If Allāh ﷻ wants, he can punish a person even for a minor sin.

32. If Allāh ﷻ wants, he can forgive major sins without a person having repenting for them.
33. It is kufr to take a major sin, in fact, any sin, as ḥalāl, this will not be forgiven.
34. A Muslim who commits major sins can hope for intercession.
35. Perpetual punishment and Jahannam are only for the disbelievers and polytheists.
36. There is no perpetual punishment for Muslims, no matter how sinful he is, or, if he died without repenting.
37. A Muslim sinner will be punished by Allāh ﷻ - to the degree He wants, and then he will be taken into Jannah.
38. Good deeds are not a part of īmān, but they are the good results of perfect īmān.
39. Īmān refers to having conviction in the heart of the fundamentals of Dīn, and to attest this verbally.
40. If there is an increase or decrease in good deeds, this will not cause īmān itself to increase or decrease.
41. Īmān and Islām are one and the same in terms of being.
42. Each Muslim must say without any doubt, 'I am a believer', he should not say, 'Inshā Allāh, I am a believer.'
43. Apparently, there can be changes in the piety and evil of a person, but in terms of Taqdīr, if he is written as pious or evil, it is not possible for it to be changed.
44. There is great mercy and wisdom in Allāh ﷻ sending the Ambiyā'.

45. Allāh ﷻ sent many Ambiyā' with miracles and proofs for the guidance of the creation.
46. There is no specific number of the Ambiyā' known.
47. The first Nabī was Sayyidunā Ādam ﷺ and the last Nabī was Sayyidunā Muḥammad ﷺ.
48. All the Ambiyā' had excellent qualities, and they were pure from all types of sin and defects.
49. Each of the Ambiyā' fulfilled their responsibility of conveying the message and propagation.
50. Our Nabī, Sayyidunā Muḥammad ﷺ is the most virtuous of the Ambiyā'.
51. The angels are a sinless creation of Allāh ﷻ, made of light. They are his obedient servants.
52. Allāh ﷻ revealed many books to the Ambiyā'.
53. We believe the me'rāj of Rasūlullāh ﷺ in bodily form in a state of wakefulness as a certainty.
54. We believe with certainty in the karāmāt of the Auliyā'.
55. There are many proofs and accounts to show karāmāt.
56. The karāmat of a pious person, in essence, is a miracle of the Nabī in whose Ummah the pious person is present.
57. No one can become a walī without perfect taqwā.
58. The first condition to be a walī is that he must attest to being the Ummatī of a true Nabī.
59. After the Ambiyā', the most virtuous are: Sayyidunā Abū Bakr ؓ, then Sayyidunā 'Umar ؓ, then Sayyidunā 'Uthmān ؓ, then Sayyidunā 'Alī ؓ.

60. We accept their Khilāfat in the above sequence as true and correct.
61. For 30 years after Rasūlullāh ﷺ, there was Khilāfat-e-Rāshidah. After that was dynasty, kingdom, and emirate.
62. It is necessary for the Muslims to have a leader in every era.
63. It is better for the leader to be a Qurashī.
64. The leader or Imām must be seen, because the Imām of the Rawāfiḍ is hidden, which implies that according to them, the presence and absence of the Imām is the same.
65. It is not conditional for the Imām to be infallible or the best of his time.
66. It is conditional for the Imām to have power, he must be an administrator, a Muslim, and he must have the ability to implement the laws of the Sharī'ah.
67. The Imām cannot be dismissed simply on the basis of fisq and fujūr.
68. It is permissible to perform Ṣalāh behind every Muslim, whether he is pious or evil.
69. It is necessary to perform the Janazah Ṣalāh over every Muslim deceased, no matter how sinful he was.
70. We honour all the Ṣaḥābah ﷺ, we do not permit speaking ill of any Ṣaḥābī.
71. We believe the 'Asharah-Mubash-sharah as dwellers of Jannah.

72. We take Masaḥ on the Khuffayn as permissible at home and on journey.
73. We believe Nabīdh as permitted if it does not intoxicate.
74. No matter how great a walī is, he can never reach the rank of a Nabī.
75. No sane, mature person in his senses is exempt from the laws of the Sharī'ah without an excuse.
76. The laws from the Shar'ī texts are the ones that are explained in the Qur'ān and Sunnah, in clear terms.
77. It is kufr to draw esoteric meanings from the Shar'ī texts, like the Bāṭiniyyah do.
78. It is kufr to deny the clear and emphatic texts.
79. It is kufr to take any sin as ḥalāl.
80. It is kufr to mock at or belittle the laws of the Sharī'ah.
81. It is kufr to become despondent of the mercy of Allāh ﷻ.
82. It is kufr to become careless and have no fear regarding the punishment of Allāh ﷻ.
83. It is kufr to believe in the talks of a person who speaks of the unseen (claiming to have knowledge of the unseen).
84. Du'ā', and good deeds that are conveyed to the deceased benefits them.
85. Allāh ﷻ accepts the du'ā's of his servants, and he fulfils their needs.
86. The signs of Qiyāmah explained in the authentic texts are true, like Dajjāl, the Beast of the Earth, Rising of the

Sun from the West etc. all of them will occur on their appointed times.

87. A Mujtahid can make an error.
88. The special people (Ambiyā') are better than the special angels.
89. The common man (non-Nabī) is better than the common angel.
90. The special angels are better than the common people.

18 REFUTATIONS OF THE FIRAQ ḌALLAH

1. Ar-Radd 'alā al-Qarāmiṭah by Imām Abū Manṣūr Māturīdī ﵀
2. Ar-Radd 'alā al-Jahamiyyah waz Zanādaqah by Imām Aḥmad bin Ḥanbal ﵀
3. Ar-Radd 'alā al-Jahamiyyah by Muḥammad bin Isḥāq Mandah ﵀
4. Al-Imāmah war Radd 'alā Ar-Rāfiḍah by Abū Nu'aym Iṣbahānī ﵀
5. Faḍā'iḥ al-Bāṭiniyyah by Imām Ghazālī ﵀
6. Al-Muntaqā min Minhāj al-I'tidāl fī Naqḍ Kalām Ahl-ir-Rafḍ wal I'tizāl by Imām Dhahabī ﵀
7. Aṣ-Ṣawā'iq Al-Muḥriqah 'alā Ahl-ir-Rafḍ waḍ Ḍalāl waz Zandaqah by ibn Ḥajar Haytamī ﵀
8. Ikfār-ul-Mulḥidīn by 'Allāmah Anwar Shāh Kashmīrī ﵀
9. Hadiyyah Ash-Shia by Mawlānā Muḥammad Qāsim Nānotwī ﵀
10. Bolte Ḥaqā'iq by Mawlānā Muḥammad Yūsuf Ludhiyānwī ﵀
11. Buṭlān 'Aqā'id Ash-Shi'ah by Mawlānā Muḥammad 'Abdus Sattār Tonswī ﵀

19 MUSHĀJARĀT-E-ṢAḤĀBAH

'When you have seen in the āyāt of the Noble Qur'ān and the authentic blessed Aḥādīth of Rasūlullāh ﷺ that all the Ṣaḥābah ﷺ are just and their sins have been forgiven - even though some slip might have occurred from them - and the consensus, i.e., ijmā', of the Ummah to speak only good about them - then do not be deceived by the reports in the history books, like those from Ṭabarī, Ibn Athīr, and the like.

This is because these reports are not free from the distortions and fabrications that have been inserted by the Rawafid and the Khawarij.

Whoever has insight into the field of narrations will certainly know that the Islamic history books, although they can be relied upon in general incidents, they are not merited to base any article of faith or any action worthy of practice upon it. It is necessary to have a chain of narration for this, from the Noble Qur'an or Sunnah for this, i.e., an article of faith or action worthy of practice.

For this purpose, the books of Hadith and Sunnah have been compiled and codified completely separate from the books of history. The scholars of Ḥadīth, most of them, just as they penned works in Hadith, also wrote on history. For example, Imām Bukhārī ﷺ has a work in Ḥadīth known as the most authentic work after the Book of Allāh, also has narrations in history upon which 'Aqīdah and practices

cannot be based - even though these narrations can be relied upon in general incidents or occurrences.

This is especially important regarding the incidents that occurred during the battles and differences between the Ṣaḥābah ﷺ. Amongst the collections of reports and narrations, there are distortions and fabrications from the Rawāfiḍ, the Khawārij, and the Munāfiqīn. They inserted whatever they wanted to into the narrations. Therefore, in these matters, nothing of it can be used to establish a belief or practice because of the doubts and dubiousness in these narrations.'[10]

[10] Aḥkām-ul-Qur'ān vol.4 p.274

20 IKHTILĀF: A LOOK INTO THE SPHERES OF THE CONCEPT

'Ikhtilāf' refers to a condition that comes about after stability; a condition that goes against the previous condition. If we consider this meaning, then everything in the universe, from the ground to the sky, will be seen as a field wherein a change of condition occurs.

Day and Night, Months and Years, with the seasons in them are referred to as Ikhtilāf in Time.

Going ahead, we find Ikhtilāf in the animals, plants, and even solid things. Then there are different species in them and types under the species. Then, under each type, the individuals will differ too. Furthermore, there will be differences or Ikhtilāf in the nature, temperament, colour and other characteristics of each one.

The Ikhtilāf in Time and then animals, colours etc. clearly demonstrate that Ikhtilāf or changes or differences are the nature of this world.

20.1 IKHTILĀF IN GUIDANCE & DEVIATION

The focus of our discussion in this article is not the changes or differences described above, but going beyond this, there is Ikhtilāf in Guidance (Hidāyat) and Deviation (Ḍalālat) – which is the focus of our discussion. If we look at this Ikhtilāf, then a brief glance at the world shows us that all the previous nations

are on one side and the Ummah of Sayyiduna Muḥammad Rasūlullāh ﷺ is on the other side.

The personality of Sayyidunā Ibrāhīm ﷺ:

There was an Ikhtilāf that arose about the personality of this great messenger of Allāh ﷻ, whether he was a Jew or a Christian. Allāh ﷻ guided the Ummah of Sayyidunā Muḥammad Rasūlullāh ﷺ and informed them that he was not a Jew or a Christian, but he was Ḥanīf, i.e., treading the straight path, believing in Tauḥīd.

Similarly, there was an Ikhtilāf about Sayyidunā 'Isā , i.e., Jesus. The Jews denied him and the Christians made him into a deity. Allāh ﷻ blessed the Muslim Ummah and the straight path was decreed for them.

The day of Jumu'ah is also part of the Ikhtilāf that occurred. The previous nations chose Saturday and Sunday. The Muslim Ummah was guided in this matter and they chose Jumu'ah, i.e., Friday. The following verse of the Noble Qur'ān indicates to this Ikhtilāf,

'If your Rabb had willed, he would have made all people a single nation. They will all be disputing.' [Sūrah Hūd: 118]

A group of Mufassirīn explain that 'disputing' in this verse refers to the differences or Ikhtilāf between the Jews, Christians, Magians and Ḥanīfiyyah, whilst verse 119, 'except

those on whom your Rabb has mercy' refers to the Ḥunafā'. It is probably for this reason that this Ummah has been referred to as the Ummah Marḥūmah, i.e., Ummah upon whom mercy has been showered.

Besides this Ikhtilāf, there is another form of Ikhtilāf decreed within this Ummah. It is the Ikhtilāf between the People of the Truth (Ahl-ul-Ḥaq) and the People of Falsehood (Ahl-ul-Bāṭil). Based on this, the deviated and astray sects will be referred to as 'disputing' and the People of the Truth will be addressed by 'except those on whom your Rabb has mercy'.

In the verse of Sūrah Hūd quoted above, we see that 'except those on whom your Rabb has mercy' is contrasted with the 'disputing'. This means that the entire humanity has been divided into two types.

1. The Ahl-ul-Ikhtilāf, i.e., those who dispute

2. The Marḥūmīn, i.e., those upon whom mercy is shown

This comparison gives us the understanding that those who dispute do not fall under the scope of those upon whom mercy is shown, and those who are under the divine mercy, in the light of the Noble Qur'ān, they are not included amongst those who dispute. In simple terms, it can be said that salvation is only for those who are under the mercy of Allāh ﷻ. In Sūrah Al-An'ām, this Ikhtilāf is further clarified,

'This is indeed my straight path, so follow it. Do not follow other paths, for they will deviate you from Allāh's path.' [Sūrah Al-An'ām: 153]

In this verse, the straight path is described in the singular and for the Ahl-ul-Ikhtilāf, the word 'paths', i.e., the plural has been used. From this, it is established that the straight path is one, whilst the paths of deviation are many.

Now, if we analyze the verses quoted above, we reach the following conclusion:

In Sūrah Al-An'ām, we learn that there is one straight path and the deviated paths are many. In Sūrah Hūd, salvation is promised for one group and there is no salvation for the Ahl-ul-Ikhtilāf.

The discussion thus far is encapsulated in the following verse,

'Mankind was a single community. Then Allāh sent out Ambiyā' bringing good news and giving warning, and with them, He sent down the Book with truth to decide between people regarding their differences. Only those who were given it differed about it, after the clear signs had come to them, envying one another. Then, by His permission, Allāh guided those who had īmān to the truth of that about which they had differed. Allāh guides whoever He wills to a straight path' [Sūrah Al-Baqarah: 213]

Allāh ﷻ sent Messengers to the world in order to end off the Ikhtilāf and put people onto the straight path, making their nations practice the revealed book. Regrettably, those who were not concerned of their end had utilized the book for purposes that created differences between them. In this way, the reason for which the book was revealed had been destroyed.

Now, let us see how this particular Ikhtilāf, i.e., described above, has been explained by the Noble Qur'ān,

'As for those who divide up their religion and form into sects, you have nothing to do with them. Their affair will go back to Allāh and then He will inform them about what they did.' [Sūrah Al-An'ām: 159]

According to Sayyidunā Ibn 'Abbās ﷺ, the sects and groups refer to the people of Hawā', i.e., those who follow their whims and desires.

We learn from this verse that Ikhtilāf that causes the Ummah to divide and split is disliked and frowned upon.

20.2 Types of Ikhtilāf

1. Ikhtilāf in Dīn: Allāh ﷻ had revealed one religion for man. It was binding on man to tread this path. However, he did not keep to the straight path and in following his whims, he strayed, causing Ikhtilāf with those on the straight path.

This caused man and communities to begin excommunicating others.

2. Ikhtilāf within one religion, if there are subsidiary differences, then too, it is tolerated and cannot be referred to as something bothersome. These differences do not cause hate or affect relationships. However, if these differences are increased to the level where they affect the principles and fundamentals of the religion, then the ruling will be different.

Now, when we look at the differences created by the Khawārij, Mu'tazilah, Shī'ah etc. then they affected the beliefs and fundamentals of Islām.

20.3 Causes of Ikhtilāf

There are three main causes of Ikhtilāf:

1. Deficient and flawed knowledge

2. Following desires and whims

3. Following customs and ancient ways and habits

20.4 A ploy of the Modernists

In this age of liberalism and modernism, we find that a terrible trend has overcome us. There are some who use the differences within the Fiqh system to abolish a clear-cut instruction of the Sharī'ah. Alternatively, the differences are

used to lessen the importance of a Shar'ī command and instruction.

If there is a difference in an issue, this does not stand as proof to stop adhering to a command or ruling. If there are differences on an issue, this does not give one the license to pick and choose what to do – this is, in essence, playing with the Shar'ī sources and texts like a toy. In reality, this is following the desires and Hawā'.

Imām Ibn 'Abdul Barr ﷺ said, 'None of the scholars of the Ummah that I know of consider disagreements as proof except those who have no insight, knowledge or valid argument in their opinion.'

Now, we find Muslims with a Modernist mindset who, in following their desires, impress upon others that they tread the straight path by quoting a book here and there, or some vague reference to establish their flawed position or even quote aḥādīth and statements totally out of context to justify their wrong or modernist positions and actions.

One of the methods proffered by Modernists is to encourage people to follow concessions in basically everything, from acts of worship to basic purification rituals.

If we take a deep look into this, adhering to concessions on the basis that a difference of opinion exists, then the pious

predecessors of the Ummah have warned about its impermissibility.

1. Sulayman At-Taymī ﷺ said, 'If you take the concessions from each scholar, then all of the evil will be gathered in you.' [There is consensus upon this saying, as stated by Ibn 'Abdul Barr raḥimahullāh].

2. Ibrāhīm Ibn Abī 'Ulya ﷺ said, 'Whoever looks for the shādh (irregular or exceptional views and opinions) has been led astray.'

3. Awzā'ī ﷺ said, 'Whoever only takes the uncommon opinions of the scholars has left Islām.'

4. Al-Ghazālī ﷺ said, 'The layman should not pick the opinion most pleasant to him from each school, they will expand it.'

5. Ibn 'Abidīn ﷺ said, 'The correct stance according to us is that the truth is one and that purposely following the concessions is sinful.'

One of the most problematic issues with following the concessions and uncommon views is that it defeats the Maqṣad (objective) of being tested with the Sharī'ah.

Ash-Shāṭbī ﷺ said, 'The Maqsad of adhering to the Sharī'ah is to get the person to let go of his desires in order to become a willing slave of Allāh ﷻ.'

20.5 The Modernist Defence

Modernists tend to begin their downward spiral by offering an Islāmically flavoured idea, rooted in un-Islāmic belief, with a smiling face but later become very hard upon their flawed way. After this, they turn on those who object to their waywardness by playing the victim. In defence of their ideology that has no root in Islāmic tradition, they call for decorum and respect.

Well, decorum and respect are lofty character traits. However, in the mind of the Modernist, decorum and respect is only what he or she feels is decorum and respect. Hence, for all practical purposes, there is no standard of what decorum and respect are. Anything spoken contrary to the Modernist ideology or any attempt to command the good and forbid evil is seen as an attack. This, as we can see, creates a very serious problem and precarious situation for the genuine and true Muslim.

So, coming to the on-the-ground reality, a call is made to the Modernist to review his or her standard of decorum and respect and inform the Muslim Ummah of it. In brief, any attempt to bring the Modernist to the table and have a respectful discussion is seen as an attack, why? Because the Modernist does not want to budge at all and move from his or her position of following his or her desires.

20.6 SUMMARY OF THE MESSAGE

1. The un-Islāmic ideas offered by the Modernists are based on following their desires and whims.

2. The objective of the Modernist is to render the Sharī'ah null and void.

3. Modernist ideology cannot be viewed as a Fiqhī Ikhtilāf.

4. Modernists do not have a standard of decorum and respect.

5. The Modernist must review his or her position and then judge it in the light of the Noble Qur'ān and Blessed Sunnah.

6. The concept of Ikhtilāf is being abused by the Modernists to justify their flawed positions.

7. Ikhtilāf cannot stand as proof to pick and choose whatever ruling a person wants to carry out.

8. The Modernists should take a hard look in the mirror and ask themselves why they are being so dogmatic and simply brush everything aside to fulfil their whims and desires.[11]

[11] Sources:

21 A CONVERSATION BETWEEN TRUTH & FALSEHOOD

تمشي الباطل يوما مع الحق

فقال الباطل : أنا أعلا منك رأسا

قال الحق : أنا أثبت منك قدما

قال الباطل : أنا أقوى منك

قال الحق : أنا أبقى منك

قال الباطل : أنا معي الأقوياء والمترفين

قال الحق : وكذالك جعلنا في كل قرية أكابر مجرميها ليمكروا فيها وما يمكرون إلا بأنفسهم وما يشعرون

قال الباطل: أستطيع أن أقتلك الآن

قال الحق : ولكن أولادي سيقتلونك ولو بعد حين

هكذا علمتني الحياة ص 14

1. Tarjumān-us-Sunnah, Mawlānā Badr 'Alam Mīrthī raḥimahullāh, vol.1 pp.31-36
2. Using Disagreements as an Excuse to Follow Concessions, Shaykh 'Abdullāh Ibn Ṣālih Al-'Ujayrī

Falsehood once walked with Truth. Falsehood said, "I am higher in stature than you." Truth replied, "I am more firmly rooted than you." Falsehood said, "I am stronger than you." Truth replied, "I am more enduring than you." Falsehood said, "I have the powerful and the wealthy on my side." Truth replied, "And thus We have placed in every city its leading criminals to plot therein. But they plot not except against themselves, and they perceive it not." Falsehood said, "I can kill you now." Truth replied, "But my children will kill you, even if it takes time."[12]

[12] Hākadhā ʻallamatnī al-Ḥayāt, p. 14

22 AFTERWORD

The Ash'arīs and Māturīdīs are the followers of the two great Imāms: Abū al-Ḥasan al-Ash'arī ﵀ and Abū Manṣūr al-Māturīdī ﵀ - the two Imāms of the Ahl-us-Sunnah wal Jamā'ah.

They did not invent a path that is different from the path of the pious predecessors and they did not found a new doctrine. They codified the doctrine of the Salaf (pious predecessors) and defended it with rational proofs. The only reason others ascribe themselves to these two Imāms is because they made the way of the Salaf well-known.

They are akin to the four Imāms in Fiqh; just as the one who ascribes himself to one of the four Imāms is in reality following the Salaf and is not in opposition to them; similarly, the one who follows one of these two Imāms is also following the Salaf and not departing from their way.

There are innumerable legal verdicts from the scholars of the Ummah in every era, in which they spoke highly of the Ash'arīs and Māturīdīs and mentioned their merits and virtue, just as there are innumerable statements from them in which they censured, rebuked, and ordered disciplinary action and punishment against those who disparaged them.

23 Compiler's Note

Alḥamdulillāh, this work has been completed on Yaum-ul-Jumu'ah, 13 Dhul-Qa'dah 1447 | 1 May 2026

May Allāh ﷻ accept this work to spread worldwide amongst the students of Dīn and the scholars of Islām, in order to prepare the Ummah upon the firm belief of the Ahl-us-Sunnah wal Jamā'ah.

May Allāh ﷻ bless all the 'Ulamā' who took out their valuable time to read this work and provide feedback, corrections, and words of encouragement. Their reward is with Allāh ﷻ alone.

May Allāh ﷻ grant us the divine ability to live upon the true Dīn of Islām, guard it from every form of heresy, and bless us with Ḥusn-e-Khātimah upon Īmān and Islām.

[Mufti] Abdullah Moolla

Azaadville

https://maktabahimamghazali.blogspot.com/

https://maktabahalimamalghazali.substack.com/